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And Journal

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Friday, August 8, 1930.

POLITICIANS AND RELIGION

When a politician uses religion in his game, look out for him. Ninety-nine times out of ninety-nine, he's either a hypocrite or a crook.

Detroit is having a taste of that now, and a bitter one. Its present Mayor went into office on a great reform wave, with the sheet and hood towards carrying the flag of bigotry in his behalf. Never in its history, good men say, has the city had such a disgraceful condition of affairs—gambling wide open, bootlegging and graft parading with linked arms, murder rampant, and vice leering at virtue everywhere. The Mayor, recalled by a vote of the people, must now face a special election.

Detroit will redeem itself, of course. All American cities do, more or less, sooner or later. The "one-hundred per cent" hypocrites and crooks never last. A crooked vine cannot grow straight any more than can a man with a vicious mind think straight. Detroit will undoubtedly elect a manly, straight, square Mayor for its ruler; a man who will respect all religion, and who will not tie up with any outfit that seeks to vilify or besmirch any citizens because of the Church to which they belong. In other words, the city will elect a good American.

A CATHOLIC THEATER

San Francisco is to have a Catholic Theater—the Paulist Hall, connected with old St. Mary's Church, and now converted into a Catholic Little Theater. The Paulist Players, talented young men and women, are being trained for the presentation of suitable plays in the theater. The first is to be Father Hugh Benson's "The Upper Room," which has been played in Rochester a number of times, greatly to the edification and inspiration of its audiences.

The Paulist Players have a great opportunity to do splendid work in a field that needs the leavening hand of religion badly. The American drama has numerous direct connections with the devil. Many of the most popular plays of the day reek with indecency. Some producers, as for instance recently, Earl Carroll, have fallen victims to police vigilance because of the alleged obscenity of their productions. The Church always has fought dramatic productions of this nature. The Church always will fight them, condemn them and warn her children to remain away from them.

From the very dawn of Christianity the Theater has been a thorn in the side of the Church. The early Christians, many of them, inherited from their pagan ancestors a love of the lascivious in the drama. St. Chrysostom and nearly all of his contemporaries looked upon the theater as the Temple of the Devil. At Elvira, Spain, so disreputable had the theater become in that land—it was decided in the year 302 that actors might be baptized, but only on condition that they give up their evil lives. The Council of Trullo, in the year 692, condemned plays altogether, and threatened severe discipline against all clergy and excommunication against all laity who attended them. St. Cyprian was in favor of maintaining actors out of the funds of the Church if they would give up their lives.

But the Miracle Plays of the Middle Ages, greatly favored by the Church, proved that it was not the Theater itself, but its licentiousness which the Church fought. These Miracle plays had a tremendous vogue in various countries, and they exercised a widespread power for good upon the people. Many of them were crude, and of the many scores of them that have been preserved it is doubtful if a small number would be suitable for presentation. But the spirit of the Miracle Play, and its groundwork, there is something that has remained for purely Catholic purposes. The success of the Passion Play, and its influence upon the Christian world,

The Virgin

Mother! whose virgin bosom was uncrossed
With the least shade of thought to sin allied;
Woman! above all women glorified,
Our tainted nature's solitary boast;
Purer than foam on central Ocean tost;
Brighter than eastern skies at daybreak strewn
With fabled roses, than the unblemished moon
Before her wane begins on heaven's blue coast;
Thy Image falls to earth. Yet some,
I ween,
Not unforgiven the suppliant knee might bend
As to a visible Power, in which did blend
All that was mixed and reconciled in Thee
Of mother's love with maiden purity,
Of high with low, celestial with terrene.
—William Wordsworth

The Catholic Church Will Exist Unchanged Forever

Christ came not merely for the people who lived in his own day, but for all nations, to the end of the world. But how is He to reach those who live after His death? The answer is, He established a Church. "Thou art Peter (meaning a Rock) and on this Rock I will build my Church." Matt. 16-18. He gave this Church the plenary powers of an ambassador: "All power is given to me in heaven and on earth. As the Father hath sent me, so I send you."

CATHOLIC MISSIONARIES GREW THE FIRST ORANGES IN THE UNITED STATES

For thirty-seven years Archbishop Messmer had been at the head of the Archdiocese of Milwaukee. Here there are Catholic churches of many nationalities, and one negro church. With all of them he worked in harmony, and ruled like a father beloved. The scope of his work and the breadth of his vision may be judged by the fact that the Archdiocese of Milwaukee has seventeen hospitals and sanitariums, including maternally, day nursery and a hospital for drug addicts; nine homes for the aged poor of both sexes; four orphan asylums and one infant asylum; separate homes for delinquent boys and girls, and for deaf-mutes and the feeble-minded; six homes for girls and for young men; a home for workmen; three universities and colleges—one of them the great Marquette University; twenty-six high schools for boys and girls, nearly two hundred parish schools, and a total of approximately sixty-five thousand children receiving Catholic care and education.

The history of this Archdiocese, and the story of the life and work of Archbishop Messmer, are replicas of the history and the story of many another Diocese and many another Bishop in this great country of ours. It is a story of great labors, of great sacrifices, of amazing accomplishments, and of incomparable work for God and for country. Churches, schools, colleges, hospitals, sanitariums, asylums, with thought and care for every need, for every affliction and for every form of poverty and want—the essence, this, of the average American diocese of the Church we love and of the God we serve. All of these undertakings are a tremendous responsibility and a tremendous burden upon every Bishop, and we should not wait until death comes to help bear this burden and give encouragement and praise to him upon whose shoulders rest the care and responsibility of them all.

Archbishop Messmer, asleep in death now, after long, long years of labor and of sacrifices, will be remembered and loved by his own people and by the Church at large. Broken by the burden of years, he went back to his home village, Goldbach, nestled amid the mountains of his native Switzerland, and there like a child returned to its mother, he gave his soul to God, after eighty-three long years of life. May he rest in peace, happy with Him whom he served so loyally and so faithfully his whole manhood through.

ABOUT LOYALTY TO COUNTRY

It is hard for some persons to understand the Catholic attitude of loyalty to country and love of country. They have an inherent impression that if a Catholic lives up to the sweeping ideals of his Church that the world is one great brotherhood of man, that necessarily the Catholic must show preference to his brother Catholic even against the welfare of the country in which he lives. We do not believe this feeling is a general one, but nevertheless it has been fostered and fed by professional and private bigots for many generations.

The correct Catholic ideal that next to God comes country—our own country, wherever it may be—is strikingly illustrated in a recent statement by Bishop Anthony Fourquet, Vicar Apostolic of Canton, China.

"As a missionary in China," says Bishop Fourquet, "I love China. We missionaries like to repeat that the land we evangelize is the land of our adoption. But in order that China may be truly our land of adoption, we must give it our affection and this affection must extend not to a limited circle of individuals but to that great moral entity represented by the ensemble of traditions, of history, of civilization, of literature, of customs in this country.

"One of the characteristics of this affection should be that we dislike to hear foreigners pass unfavorable and malevolent judgments against the country. And on our part as missionaries we must take care not to criticize either men or things in China."

In short, this devoted missionary Bishop tells the world that the land wherein he works is his land, to be loved and served by him to the utmost of his ability. But, the critic will say, this missionary thereby renounces his native land and all its bonds and traditions—this is not human. Bishop Fourquet anticipates that very objection.

"I do not believe," he says, "that a missionary ever does or should renounce his country of origin. This is another form of excess—in medio stat virtus." Such a renouncement ordinarily is impos-

sible of realization and if attempted would be unjust and disloyal.

This is how the Catholic everywhere feels about it—he can be loyal and devoted to the land of his adoption, or the land of his birth, and still love his native land, or the land of his fathers. Love of one's country, in the Catholic heart, is not only a virtue, but a duty and a sacred obligation, and loyalty to country even to death.

WITH THE MISSIONARIES

These are perilous days for missionaries in China. Men and women have been met over there—Bishops, priests, Sisters, lay workers, hundreds of them in all parts of the land of Confucius. Armies of bandits, hereditary enemies of law and order; armies of "Red" Communists, sworn enemies of our Church and of all churches, and of all religion, are overrunning many provinces of this great and ancient country. By fire and sword, by torture and brutality, these foes of civilization and of Christianity are destroying all opposition. Especially are they hostile to missionaries—for men of this kind want none of the message of God's love and mercy. They clamor for power, for gold, for lust, for supremacy, and these things they get through blood and through torture, never through the benign message of Christian peace.

News dispatches every day tell us of the growing "Red" peril in China, and of the desperate plight of hundreds of missionaries. In Changsha, pitiful victim of fire and sword, great havoc was wrought. Father Baima, Spanish missionary, refused to leave his flock when the "Reds" swept down and into the city. For five days and nights he was held in captivity by brutal marauders, and over and over the manner of his death was depicted to him. But he knew their language, knew their peculiarities and knew some of the leaders, for whom he had done much kindness. So these, not forgetting, helped him to safety. The story he tells is an appalling one, bringing home to all of us the dread things the missionaries of our Faith have to face in this land of disorder and of desolation.

Many a martyr's crown has been won in China, and many a missionary has been tortured pitilessly there by men and women hostile to religion and inimical to Christianity. When we contribute to the work of our missionaries; when we give our annual or more frequent donation to the Society for the Propagation of the Faith; when we help in our own individual way the great work of the Church in mission fields, let us think, first of all of God and His glory, then of the amazing sacrifices made by all missionaries who go into countries like China, preaching the gospel in the face of imminent death, carrying the Cross into places and provinces where fiendish torture awaits them, and hesitating never an instant in the furtherance of the great cause they have undertaken.

Our prayers now, our friendship always, our help in as generous a measure as is possible—these the missionaries in China need, that their souls may be strengthened and their sacrifices not in vain. "God pity us," a Missionary wrote the other day from the Hupeh Province, China. Let us add: "God help them and protect them from the fiends who thirst for their blood." They are the inspiration of our Church, heroic types of men and women, braving every danger and every fury for love of Him who suffered, too, at the hands of ungrateful men, hostile to His ways and hateful of His life and His teachings.

FOUNDERS OF RELIGIOUS ORDERS

The talks on the Catholic Radio Hour for this month will be devoted to the life and work of the founders of four great religious orders. Rev. Benedict Bradley, O.S.B., will speak on "St. Benedict," August 10; Rev. Thomas M. Schwertner, O.P., of New York, on "St. Dominic," August 17; Rev. Sigmund Cratz, O.M.Cap., of Pittsburgh, on "St. Francis Assisi," August 24; and Rev. M. J. Ahern, S.J., of Weston College, Weston, Mass., on "St. Ignatius," August 31. Following these addresses, will come three on Catholic Education.

These talks should and will contain material of great interest to all people. The motives that inspired these men, the sacrifices they made, the results they accomplished for religion and for God—surely these will be inspiring things to hear, for Catholic and non-Catholic alike, and they will make the August Radio hour interesting and beneficial.

WAYSIDE WHEAT

By the Managing Editor

She was only the sexton's daughter, but she knew her epistles and wrote lovely ones.

Ireland, growing modern, also remains sensible. The first night club ever opened in Dublin serves only soft drinks, and patrons are forbidden to bring liquor to it. Breakfast for all night dancers is a feature.

The United States Senate, the wets and the Catholics—all of us—should forgive Bishop Cannon from the bottom of our hearts for his recent defiant, belligerent and critical attitude. Everything is explained to our satisfaction. He was in love, and we didn't know it. He was married the other day to a lady in England, which explains his recent silence, and may explain his future silence in the years to come. May he be happier in wedlock than he has been in politics.

Time and again has there been an outcry against the enormous mass of laws that are enacted in this country—enacted, many of them, to be broken almost constantly or forgotten altogether. But there seems to be no let-up to it. In the first two sessions of the present Congress 19,284 measures were introduced, and 927 of these were enacted into law. Only seven measures met with the disapproval of President Hoover, who vetoed four by message and three by failing to sign them after Congress adjourned. One of the bills vetoed by message, proposing increased pensions for Spanish-American War veterans, was enacted over the veto.

SAVING THE CHILDREN

The National Catholic Welfare Council Review, published monthly, in its August number contains an article entitled "Catholic Children of the Public Schools." This article deals with the results of the work of the Catholic Instruction League of the cities of East Chicago, Hammond, and Whiting. This League was founded two years ago by the Rt. Rev. John F. Noll, D.D., Bishop of Fort Wayne, Ind.

In East Chicago, the article says, "Catholic instructions have been given in the public schools twice a week after school hours by Missionary Catechists from Huntington, aided by local Catholic public school teachers and by girls from the Catholic Central High School of Hammond.

"East Chicago prides itself as being the fairest and most religiously tolerant city in the United States, for not only does it allow religious instructions in all its public schools to all denominations, twice a week during the entire school year, but it granted, through its Community Fund Committee, during the past school year \$4,000 to the Catholics and an equal sum to non-Catholics to pay religious instructors for teaching religion in the public schools. Notwithstanding the recent 'hard times,' it has voted \$5,000 more to each organization for the coming school year, 1930-1931.

"In the same city, during the past two years, over six hundred Catholic public school children made their First Holy Communion through the efforts of the Catholic Instruction League, while many more children have been prepared in Hammond and in Whiting."

The priests took care to impress parents that this work was by no means complete, but was in the nature of first-aid work to children deprived of proper parochial school education. A great percentage of these children, it was discovered, had seldom attended Mass, and for the most part they knew little about God, His Church, Sacraments or Commandments. This emphasizes two things, first the utmost importance of our children attending parochial schools, and second, the great importance of special work being done for little ones who are deprived of a parochial school education.

SOME CURES AT LOURDES

The medical faculty of the University of Paris recently conferred a degree upon Dr. Henri Monnier, whose thesis had for its theme: "A Medical Study of Some Cures That Have Occurred at Lourdes."

The thesis dealt with three specific cases, the most remarkable of which was that of Mme. Augault, an invalid for years, and so weak that her physician sought to prevent her from taking the trip to Lourdes, lest she might die on the way. She was carried to the grotto, where she was instantly cured, so she was able to walk about. Within three months she had regained her normal weight and now enjoys excellent health. Dr. Monnier's paper asserted that this cure was beyond and outside of medical help; in other words, a bona fide miraculous cure.

Events of this kind help us hold fast to God and to the things of God. This old world of ours is never so pleasure-mad but what it turns in sympathy towards the sick and the suffering, and when it sees a miracle like this—a sublime and unassailable evidence of divine power—it gives serious thought to religion and to God. Miracles, from the very dawn of Christianity, have been beacon lights of Faith and Hope upon the great dark highway of humanity, guiding the world aright, towards religion and towards God.